

# CHURCH OF GOD *Evangel*



SEPTEMBER 4, 1961

Follow peace with all men, and holiness, without which no man shall see the Lord.



Photo by  
G. D. Brown

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Anyone having friends or relatives stationed at Cannon Air Force Base, Clovis, New Mexico, please contact Rev. Dwight M. Legg, 902 E. Grand, Clovis, New Mexico.

Anyone having friends or relatives living in the following areas: Colorado Springs, Fort Carson, Ent Air Base, Air Force Academy, or Security, Colorado, please contact Reverend Bill E. Parson, 311 North Prospect, Colorado Springs, Colorado. I, as local pastor will contact these people.

The mailing address of the Wisconsin-Minnesota State Office has been changed from P. O. Box 761 to 1001 Holub Street, Wausau, Wisconsin.

—T. W. Day, Overseer

# CHURCH OF GOD *Evangel*

*Official Voice of the Church of God*

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## DECLARATION OF FAITH

### WE BELIEVE

1. In the verbal inspiration of the Bible. 2. In one God eternally existing in three persons; namely, the Father, Son, and Holy Ghost. That Jesus Christ is the only begotten Son of the Father, conceived of the Holy Ghost, and born of the Virgin Mary. That Jesus was crucified, buried, and raised from the dead; that He ascended to heaven and is today at the right hand of the Father as the Intercessor. 4. That all have sinned and come short of the glory of God, and that repentance is commanded of God for all and necessary for forgiveness of sins. 5. That justification, regeneration, and the new birth are wrought by faith in the blood of Jesus Christ. 6. In sanctification subsequent to the new birth, through faith in the blood of Christ; through the Word, and by the Holy Ghost. 7. Holiness to be God's standard of living for His people. 8. In the baptism of the Holy Ghost subsequent to a clean heart. 9. In speaking with other tongues as the Spirit gives utterance, and that it is the initial evidence of the baptism of the Holy Ghost. 10. In water baptism by immersion, and all who repent should be baptized in the name of the Father, and of the Son and of the Holy Ghost. 11. Divine healing is provided for all in the atonement. 12. In the Lord's Supper and washing of the saints' feet. 13. In the premillennial second coming of Jesus. First, to resurrect the righteous dead and to catch away the living saints to Him in the air. Second, to reign on the earth a thousand years. 14. In the bodily resurrection; eternal life for the righteous and eternal punishment for the wicked.

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## DEMON-POSSESSION TODAY

SOMETIMES WHEN TRUTH is released after having long been suppressed, it goes too far in the opposite direction and becomes error of a different sort. What Satan can no longer hold back he often overthrows by shoving it forward so violently that it stumbles and falls into the mire.

The reality of demon-possession is a current case in point. When I was a young evangelist, I lost an admirer by suggesting that a person can be possessed by demons in this day. This person snorted at the idea and questioned my reason. It has been argued that no such thing could possibly be in this enlightened day: we have too much understanding of the psyche and psychoses of man; we know too much about his mind and his aberrant behavior to believe any longer in demons. But what was once hooted at as "medieval" or "superstitious" is now grimly recognized as reality by those who believe the Word of God. The last twenty or twenty-five years have seen a new light on the subject. Demon-possession is a truth that was clearly understood in the days of Jesus, and was dealt with as demon possession must be, by the power of God.

Belief in demon-possession then ran wild. In the Middle Ages, everything and anything different from the norm might be pronounced demon-possession. So many things were branded demon-possession—and these claims were often so ridiculous and so patently false—that men soon began to doubt the reality of it altogether. Physicians and psychiatrists could diagnose and correct so many conditions that were fanatically called demon-possession that it became easy for men to doubt the reality of any demon operation at all. Thus it was that a Bible truth was staggered by excess; and then it was virtually buried beneath a deluge of "psychological understanding" and naturalism. In short, demon-possession began to be called nothing more than disease or disorder.

But through the years of unbelief that followed, demons continued to possess unregenerate men and women, and to confound the learned and wise men. It was a happy day for evil spirits. They could do their work while no one believed they existed.

One thing, however, continued to bother those who would not or could not take demon-possession seriously. There were "disorders" that could be neither diagnosed nor cured; there were "psychoses" that could be neither analyzed nor corrected; there were evils in the hearts of men that were beyond control or even

understanding; there was frequently a force in man that drove him beyond his own desire or will or control. Even though modern man scoffed at the suggestion, the spiritual forces of evil did exist in a modern world as much as in Bible days, and they carried on their work without a great deal of interference or opposition.

DEMONS DID EXIST and they do exist. How could man have ever doubted it when the Scripture plainly declares that in the last days "evil men and seducers shall wax worse and worse, deceiving and being deceived" (2 Timothy 3:13)? If demons could possess men in the days of Christ, and if men were to be even more evil in the last days, then when did demons stop their operation? And why? Men began to ask these questions, and truth began to revive.

Theologians and Bible teachers began to search the Scriptures and began again to acknowledge the existence of demonic powers. In 1930, Dr. A. T. Robertson, commenting on Mark 1:24, stated:

The whole subject of demonology is difficult, but no more so than the problem of the devil . . . Usually physical or mental disease accompanied the possession of demons. One wonders today if the degenerates and confirmed criminals so common now are not under the power of demons. The only cure for confirmed criminals seems to be conversion (a new heart).\*

In England, Dr. John A. Hutton, editor of the *British Weekly* wrote:

The dark flood sweeping at the souls of men would seem to be under a malignant control. It is so intensified, so contributory in all its parts to one planned result, and one issue, that it must be the work of one mind. Since that one mind cannot be the mind of God, we are left with no alternative except to say "it is the devil."

In 1937, Dr. Edward Langton, writing in the liberal *Hibbert Journal*, declared that naturalism had been driven into a corner by reality and that truth concerning demons must be rediscovered and reasserted.

The time has come when the Church's attitude to the belief in the reality of the demonic powers should be fearlessly re-examined

\* Word Pictures in the New Testament, Vol. 1, page 260, Harper



# If I Knew

By Lillian C. Myers

**I**F I KNEW this would be the last year of my life on earth, I would get up in the morning half an hour earlier to read the Bible and talk with my Lord before I began the day's work. I would ask Him to take away all fear of failure, all physical weakness, and in their place let His power and love flow through me. I would ask for His guidance in every task or opportunity. I would "abide in Him" from the day's dawn so that I might bear fruit through every hour.

I would send my family off for the day with a precious portion of His Word as well as their hearty breakfast. I would not complain about the load of the day's work, but would wish them a happy day and smile as we parted.

All day long I would try to share His peace and nearness with the people I met; be it thirty-two third-graders, other teachers, the school principal, neighbors, the paper boy, or the lady who cleans.

I would sing a lot. Remembering that Jesus too loved to sing, I would thrill to the glory He gives when one sings from the heart.

When weariness overtook me in the late afternoon, I would rest in

Him by leaving all work behind while we took a brisk walk in the wonderful out-of-doors. The little cares that fretted me I would lose "in the fields with God."

At the evening meal I would be grateful for home, for a task completed, for family, for friends, for help from dear hands in preparing good food, or health to enjoy eating, for self-control to refrain from overeating.

With my family I would talk over little happy things from our day. I would laugh and be joyful. Had any sorrow come our way or crossed the path of those we serve, we would take this to God in our Bible reading and prayer time before we left the table. We would lift to God our families and friends in many places of the world.

Over and over I would read Matthew 25:34-40 and try to find ways to feed the hungry, clothe the naked, visit the sick, and go to those in prison, that when I stood before the Righteous Judge I might be included in the group to receive His "well done."

I would not leave clothes that I don't really need, and seldom wear, hanging in the closet. Instead, I would give them to others who need

them and would enjoy wearing them.

I would use all the lovely things we have in our home, not saving them just for special occasions. I would try to make our home the kind I think the Master would have enjoyed while He was here on earth; uncluttered, a place of simple beauty.

I would not be possessed by things or secular work. I would keep all possessions as gifts from God, not being enslaved by house, garden, appointments, or gadgets. I would try to be Mary with time to sit at His feet, rather than Martha "careful and troubled about many things." I would try mostly for that which will outlast life on this earth.

I would not put off letters of comfort or words of appreciation and encouragement.

I would rejoice in "the day God has made," not taking one day's defeat as the end, knowing that all our days are in God's hands and He is never finally defeated. I would stretch my soul to the height of John's inspiration that "We are the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

May this be the best year of our lives in accomplishment, in love, in forgiveness, in soul-winning, in helping one another, in walking close by the Master's side.

This could be the last year this side of heaven. We cannot know.

in the light of all the evidence available to the modern student . . . Having recently had occasion to review the evidence for the belief in demons, historically and critically, from the Middle Ages to the present time, we have been forced to the conclusion that there is far more evidence for the belief in the reality of evil spiritual powers than has been recognized in recent years by Christian theologians.

And so the doctrine of demons was re-examined, and in our day we have seen it reasserted. The devil has ceased to be regarded as a myth or a joke, and demon power is no longer a superstition. Recognized for what it is, the evil can be corrected by bringing it into contact with the power of God.

Psychiatry will not and cannot cure demon possession. Miracle drugs cannot drive out a demon. Medical science is not capable of exorcising a devil. Only the power of God is sufficient. So the devil is at a disadvantage when he or his works are discerned and brought to face the divine power. In our day we have seen devils cast out by His Word; we have seen falsehood exposed and truth revived.

BUT NOW another danger faces the believer. Suppressed truth has been released and threatens to go

into falsehood on another side. Since he could not hold it back, the devil would like to shove truth forward so hard that it will fall on its face.

Our danger is now that of going back into the Middle Ages, that of being so extreme about demonology and making such ridiculous assertions that once again the truth will be discarded along with error. We must recognize it where it exists, but we must not at the same time make such untrue exaggerations about it that we tear down faith and build up fear. We must declare the Word of God and not theories or assumptions or superstitions or fears. One of today's most dangerous assertions is that even Christians are subject to possession by demons.

Specifically, what is the truth concerning demons and the children of God? This misunderstanding of demon power and divine power in the life of the Christian needs to be cleared up. We must know where we stand. We must not go back to the Dark Ages; truth must not fall on its face.

*Charles W. Cunn*

# YOU

## CAN RECEIVE WHAT YOU

# NEED

**A**LL THINGS are possible to him that believeth" (Mark 9:23). This is not wishful thinking or vain prattle, but a statement that fell from the lips of Jesus Christ. If you can grasp it, my friend, this is one of the most heartwarming and inspiring Scriptures of the entire Book. According to this Scripture, all horizons are removed, and there are no boundaries to faith. Pinning their faith to this promise, men have made mighty and stupendous accomplishments and have done exploits for God in the face of severe difficulty. Notice the phrase, "to him that believeth." Jesus' chief appeal to those with whom He came in contact was *to believe*. Of all the things that He asked, the first and last was to believe. Faith lay behind life; it formed character and inspired discipline. Faith was ever on the lips of the Son of God. It was the keynote of His preaching. He divided men into two classes: those who believed and those who believed not. When anyone came to Him for help, He always demanded faith. My text is an example of what Christ demanded of those who came to Him. After Jesus Christ came down from the Mount of Transfiguration and saw a great multitude gathered about His disciples, one of the multitude came to Him and said, "Master, I have brought unto thee my son, which hath a dumb spirit; And whosoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not . . . And he asked his father, How long is it ago since this came unto him? And he said, Of a child. And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us. Jesus saith unto him, If thou canst believe, *all things are possible to him that believeth*" (Mark 9:17, 18, 21-23).

Then, here is another case where

Christ demanded faith. To the little woman with an issue of blood who pressed her way through the crowd to touch the hem of His garment, He said, "Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague" (Mark 5:34). Who she was, her name, where she was from, her status or position, were not important to Christ. It was her faith that brought her in contact with Him.

The other day I received a letter asking the question, "Will God save just anyone?" My simple answer is, "Yes, God will save anyone who believes." Listen to John 3:16, "For God so loved the world, that he gave his only begotten Son, that *whosoever* (notice that all-inclusive *whosoever*) believeth in him should not perish, but have everlasting life." We cannot approach God but by faith. The Word of God declares that faith is invaluable and indispensable, "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Hebrews 11:6).

To blind Bartimaeus by the roadside, He said, "Go thy way; thy faith hath made thee whole" (Mark 10:52). To the blind men in Matthew, chapter 9, He asked the question, "Believe ye that I am able to do this? They said unto him, Yea, Lord. Then touched he their eyes, saying, According to your faith be it unto you. And their eyes were opened." He did not say, "According to my power or ability," for there is no question about His power. "All power is given unto me in heaven and in earth," were His words. "With God nothing shall be impossible."

It was not a matter of whether He was able to do it or not, but it was a matter of their believing that He was able to do it—in other words, faith in the ability of Jesus Christ to do what we ask. Mark 11:24: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

I have heard Christians say, "I just don't have any faith. I can't believe." It is true that 2 Thessalonians 3:2 says, ". . . for all men have not faith." But here, Paul is not speaking of Christians. The preceding portion of the verse will show that he is talking about unreasonable and wicked men. There is something that you must understand, and it is that all Christians have faith. It was through faith that you came to Christ. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access *by faith* into this grace wherein we stand, and rejoice in hope of the glory of God" (Romans 5:1, 2). If you are just and living a Christian life at all, you are living it by faith. Four times—in Habakkuk 2:4, Romans 1:17, Galatians 3:11, and Hebrews 10:38—the Word of God says, "*The just shall live by faith.*" The Christian's walk is called the walk of faith in 2 Corinthians 5:7, "For we walk by faith, not by sight." The Word which you have in your heart and which is a medium of the new birth is called in Romans 10:8, "the word of faith." The Spirit that cries forth in your heart is called in 2 Corinthians 4:13, "the Spirit of faith."

It is true that some people have more faith than others, for even the Bible bears out that there are degrees of faith. Luke 12:28 speaks of "little faith"; Romans 4:19, of "weak faith"; Romans 4:20, of "strong faith"; 2 Thessalonians 1:3, of "growing faith"; James 2:5, of "rich faith"; James 2:22, "perfect faith"; Matthew 8:10, "great faith"; Acts 6:5, "full of faith." All of these Scriptures indicate that there are degrees of faith.

By Ray H. Hughes

NATIONAL RADIO MINISTER AND  
PRESIDENT OF LEE COLLEGE

We must first understand that there is a measure of faith which God has dealt to every man, for He has placed every member in the body as it has pleased Him, and He has divided unto every man gifts according to the grace that is in us. Romans 12:6 says, "Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the *proportion of faith*." This is a divine gift of faith given to man according to the will of God. But separate and apart from this divine gift, there is faith which we can appropriate for ourselves, and we can determine the measure or supply of our faith. According to Galatians 5:22, faith is a fruit of the Spirit. The proportion of your faith will be largely determined by your walking in the Spirit, because the Spirit Himself is called the "Spirit of faith." This should provoke you to follow the command of Paul, "... be filled with the Spirit," Ephesians 5:18.

Then this faith is cultivated by love. Galatians 5:6 says, "... faith which worketh by love." Obedience is also a determining factor in the amount of our faith. In 1 John 3:22, "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." The idea of some that faith is operative without purity is not according to God's eternal Word. Faith grows in the climate of obedience. This is the reason some Christians cannot receive what they need from God. They are disobedient and stumble at the Word. Hearing of the Word of God is another factor in the quantity of faith. In Romans 10:17, "So then faith cometh by hearing, and hearing by the word of God." Paul, in writing to the Church at Thessalonica, said, "... your faith groweth exceedingly." The faith that grows is the faith that feeds upon the Word of God. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matthew 4:4). The disciples were aware of their weak faith and cried out to the Lord, "Lord, increase our faith."

You may ask the question, "If all things are possible to them that believe, then why don't more Christians receive more, and why is it that people are living such barren Christian lives?" My friend, we establish our own boundaries. There are two worlds with which men have to reckon—the physical and the spiritual. The physical world is the environment in which our bodies exist, and of which our five senses—seeing, smelling, hearing, tasting, and feeling—are a part. As long as we follow these natural senses, we can never fully

understand spiritual things. In the realm of the physical, we walk by sight and not by faith. Faith is the avenue into the unseen. Faith has often been called the sixth sense, because it deals with the spiritual realm. Some people cannot exercise faith, because they try to reason out everything; and sometimes faith is opposite to human reasoning. Faith acknowledges things that are unseen and acts as though they were visible, for even Jesus said to Thomas, "... because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed" (John 20:29). "Now faith is the substance of things hoped for, the evidence of things not seen" (Hebrews 11:1).

Man receives God's promises by acting upon the Word, and his action is called, "faith." The Word of God is final and authoritative



and is the foundation for all of our faith. Why is it so difficult for you to believe what God has spoken? Not one jot or tittle of His Word has ever failed. The Psalmist said in Psalm 119:89, "For ever, O Lord, thy word is settled in heaven." Then in Psalm 89:33, 34, "I will not suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips." Isaiah declared, "The Word of God shall stand for ever." Christ declared, "Heaven and earth shall pass away, but my word shall never pass away." Joshua told the children of Israel, "There failed not ought of any good thing which the Lord had spoken unto the house of Israel; all came to pass" (Joshua 21:45). God said, "My word ... shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isaiah 55:11). Faith in His Word is all that you need and everything that His Word contains becomes yours. You must realize that He is speaking to you from His Word and not to someone in

bygone days or someone in the future—He is speaking to you. The centurion came to the Lord Jesus Christ and said, "Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof: but *say the word only*, and my servant shall be healed" (Matthew 8:6-8). This man believed in the authority of the word of Christ. The Scripture says, "His word was with power."

The other day I received a letter saying, "While Brother Triplett read the Scripture on the FORWARD IN FAITH Broadcast, I was healed." Another wrote that while I preached the Word of God, he merely reached over and laid his hand on the radio, and God saved his soul. There is power in the Word, if you will believe it, to take care of any need that you have. If you want to receive everything that God has for you, there must not be any reservation. If you want to be saved, "... by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Ephesians 2:8). If you desire to be healed, the Word of God says in Psalm 107:20, "He sent his word, and healed them." In Acts 14:8-10, we have a classic example of healing through faith in the Word. The Scripture says, "And there sat a certain man ... impotent in his feet, being a cripple from his mother's womb, who never had walked: The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed, said with a loud voice, Stand upright on thy feet. And he leaped and walked." As the Apostle Paul preached, he perceived that this man had faith in the Word he preached, and he encouraged him to act on his faith. There is no need for your life to be barren any longer. Act on the Word of God and behold the marvelous results. After Peter had toiled all night and caught nothing, Jesus said, "Cast thy net on the right side of the boat." Peter answered, "Master, we have toiled all night, and have taken nothing; nevertheless at thy word I will let down the net." God honored his faith and filled the net with fish. Will you believe with me now for any need which you have?

Oh, our God, You have said in your Word that all things are possible to him that believeth. Your Word is the ground of our hope and the foundation for our faith. Your Word is the object of our faith. Our Father, we have just simple faith in what You have spoken and we believe that what You have promised You are able to perform.



# Viewpoint

A symposium on pertinent questions and problems of the Christian life. All the contributors have been selected as authorities on the question involved. Their answers represent their candid personal views and are intended to give light on various facets of the question.

Readers are invited to submit to the editor any question they think would be beneficial for such public printed discussion.

## "WHAT, IN YOUR OPINION, HAVE BEEN THE FIVE MOST IMPORTANT STEPS OF THE CHURCH OF GOD?"

**I**N OUR DIAMOND JUBILEE year the *Evangel* hopes to make its readership more conscious of its positive heritage. To assist in this, we have asked a panel of those well acquainted with the history of the Church, either by association or official position, to enumerate the things they deem most decisive in making the Church of God what it is today. They were not to write on the good steps, bad steps, popular steps, or progressive steps—but decisive steps, the things they feel have made us what we are.

**F. W. Lemons**, pastor of the Church of God in Alexandria, Virginia, is the son of M. S. Lemons, pioneer minister of the Church of God, and has served as editor of the Sunday School literature, Supreme Council member, and pastor.

**Earl P. Paulk**, Overseer of Tennessee, has served as Assistant General Overseer, Supreme Council member, state overseer, pastor and evangelist.

**J. H. Walker**, Superintendent of West Coast Bible College, has served as General Overseer, Editor-in-Chief, Executive Missions Secretary, President of Lee College, state overseer, and pastor.

### F. W. Lemons

1. THE STEP TO ACCEPT THE PENTECOSTAL MESSAGE.
2. THE STEP TO ACCEPT THE WORLD-WIDE MISSIONARY CHALLENGE.
3. THE STEP TO MAKE A CLEAN BREAK WITH "ONE MAN RULE."
4. THE STEP OF LAUNCHING A SYSTEM OF CHRISTIAN EDUCATION.
5. THE STEP (RATHER, SIDESTEP) OF ESTABLISHING A PRECEDENT OF NONCOMMITMENT ON UNDEFINED, CONTROVERTED BIBLE DOCTRINES.

I WELL REMEMBER the time when our church was not Pentecostal, and the very first Pentecostal meetings that came to our little despised movement. It was a major step when our leading men received the message favorably. Our history actually begins at that point and almost immediately thereafter the great Pentecostal revival started in Cleveland. This is true, notwithstanding the sporadic outpourings in Brother Bryant's meetings. Had it not been for that historic fact, confirmed by the supernatural deluge in the old tent meeting in Cleveland, I seriously doubt that the movement would have continued to this time. If so it would have been a very insignificant, backward, old-line holiness group. Some of the institutions of our church have developed in a purely evolutionary manner and their present existence does not represent a decisive step. It is not my opinion from observation that this may be truly said of our missionary program. There was a

time when ours was not really a missionary church. While there was never an anti-missions spirit among us, the leaders of our movement viewed the subject quite dimly, if not with downright indifference. Whatever was done by way of missions in the earlier years was chiefly the result of the personal burden of individuals. I maintain this is true despite the financial aid that was given from time to time to certain missionaries and their projects.

It is true that missionary offerings were taken in the General Assemblies, but they were not part of the agenda; they were more often spontaneous when the delegates were in high spirits in response to a report of one of the missionaries who chanced to be present. At such times, someone would rise and give vent to his feelings by opening his heart and purse and proceeding to the platform to lay his gift on the altar. It was often electric and contagious, and the victory march would begin.

I have related these matters to support my position that the missionary spirit and program of our church was sparked by a definite, decided step. This took place under the oversight of J. H. Walker. I believe our church caught her "second wind" at this juncture.

In consideration of step five, it is quite obvious that in the absence of a fixed, clearly defined system of theology, from time to time the church will be faced with intricate and complex questions of Bible doctrine. On such basic and cardinal questions the church can give no uncertain sound if it is to make valid its claim that it is the "pillar and ground of the truth." It is most regrettable that on at least two major issues the church has to her shame refused to answer. One issue concerned the doctrine of the church. Perhaps I should amend the statement to say that if there was an answer, it was evasive and equivocal. I believe it should have been concisely answered. When the sanctification matter arose, the leadership of the church agreed to drop it, leaving everyone free to follow his own way, right or wrong. Our church is now of age; she should exert her influence aggressively and be found at the front with the light on all matters of world importance. In that manner alone may we justify our claims to a place in the world in these strategic times. Nevertheless we follow the road—the beaten paths. "But men of faith climb unscaled walls, and sail uncharted seas; they dare to cross conventions' bounds, to set the captives free."

### Earl P. Paulk

1. THE WHOLE BIBLE RIGHTLY DIVIDED.

The first and most outstanding step taken by the Church of God was to stand for the whole Bible rightly divided and the New Testament as the only rule for government and discipline.

One of the reasons for this being the first and

most outstanding step in the church is that from the eternal and infallible Word of God comes our doctrines, government, and rules, such as,

- a. The doctrine of God, our Creator and eternal heavenly Father.
- b. The doctrine of Jesus Christ, Saviour of fallen humanity.
- c. The doctrine of the Holy Ghost and His administrative authority.
- d. The plan of redemption which includes repentance, conversion, regeneration, new birth, sanctification, infilling of the Pentecostal Baptism.

## 2. THE GENERAL ASSEMBLY.

The reason we think it was a progressive thing to have a General Assembly is because there must, of necessity, be some power or authority designated somewhere to interpret doctrines, teachings, and rulings, and to outline order for business for all the local churches. If all congregations are to be benefited, all should have something to do with making such decisions. For this reason, all feel more enthusiastic about putting into effect the program of the general church and obeying all regulations.

We have an example in Acts 15, where the question of circumcision came up on the field. They could not settle it until they went to the general headquarters (Jerusalem) to consider it. Then James, as bishop or overseer, serving as moderator said in verse 19, "Wherefore my sentence is." In verse 23 we read, "And they wrote letters by them after this manner: The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia." This proves that it was a general meeting.

Then the 41st verse tells us how they went throughout Syria and Cilicia confirming the (local) churches. Thus, all were knowing and believing the same.

## 3. THE GENERAL COUNCIL AND THE SUPREME COUNCIL.

We think it was wise to have two councils, namely, the General Council and the Supreme Council. The General Council consists of the ordained ministers (with the voting power), the licensed ministers, and exhorters. The purpose of this council was and is to prepare recommendations for the General Assembly.

The Supreme Council consists of the four general officials (Executive Committee), the twelve councilors, and the general moderator of the Full Gospel Church of God of South Africa. The Supreme Council stands for the General Assembly when it is not in session. They also administer the general tithe fund and make recommendations for the General Council.

"Where no counsel is, the people fall: but in the multitude of counsellors there is safety" (Proverbs 11:14). "Without counsel, purposes are disappointed: but in the multitude of counsellors they are established."

## 4. JOINING THE NATIONAL ASSOCIATION OF EVANGELICALS.

We are now convinced it was wise and progressive to become a member of the N.A.E., which represents millions of born-again Christians who have not bowed their knees to Baal. In my fifteen years of experience with them, I have not seen one thing out of any of the many thousands that I could question concerning their Christian conduct.

By joining the N.A.E., we added much strength to ourselves, and many religious leaders found that we were not just a group of fanatics. This decision extended to us a much broader field of service.

## 5. "FORWARD IN FAITH" RADIO PROGRAM.

The most recent and outstanding progressive step the church has taken is that of the national radio program, "Forward in Faith," which reaches millions with the Pentecostal message.

## J. H. Walker

THE FIRST DECISIVE STEP was taken when the young struggling church accepted the Pentecostal baptism of the Holy Ghost. This endowment of power for service consecrated, anointed, and energized humble men to be the flame necessary to light the way to where we are today.

A second step was taken with the creation of our form of government embracing five areas:

(1) The blending in a measure of the episcopal and congregational methods, endeavoring earnestly and honestly to approach theocracy—God's rule for His people.

(2) The right of members to express preference in the choice of pastors, thereby providing counsel to state overseers in their appointments and granting the local church laity more adequate leadership. This greatly eliminates crippling jealousies and promotes the wonderful Christian fellowship for which the Church of God is noted.

(3) Our form of governing by various boards and committees utilizing talents in many fields. This provides greater research, prayer and guidance toward acceptable solutions, thus bringing us out from under an over-worked, self-willed, limited, one-man rule on the one hand, and keeping us away from a loose false freedom on the other.

(4) The system of finance—tithing—an important factor contributing to the stabilization and security of the Church.

(5) The system of deeding all our church properties—a most helpful stabilizing factor through the years.

Another decisive step was the creation of our educational program: Lee College, district and state Bible schools and colleges, correspondence courses, seminars, congresses and programs through our Youth Department. All of these have brought us to where we are with a more efficient, better trained, effective ministry and laity.

The most decisive step for progress came when ultra conservatism and exclusiveness of the church were pushed to the background to make room for a world-wide vision and proper appraisal of our colossal responsibility. Our right to exist as a church was not to be proved by citations from prophecy, with extended regrets and sympathies to all who were not so fortunate as we, but rather by doing what Jesus said do—Go—with a world vision, a soul-burden, a renewed spirit of evangelism, and a recognition of our Christian duty in giving. (1944 Annual Missions Offering was a 2,600 per cent increase over 1935 and our Mission work extended from six to twenty-six foreign countries).

The title of our fifth step would be "Interdenominational Association." The decisive step by our leaders to assist in the formation of and, by General Assembly authority, to become charter members of the National Association of Evangelicals, and later the Pentecostal Fellowship of North America, was a step forward to assume our rightful place in interdenominational and international affairs. This broadened our scope of vision and service in numerous fields.

1. Church Receives Holy Ghost Baptism
2. Establishes Church Government (5 areas)
  - A. Blending forms leading toward theocracy
  - B. Pastoral placements gendering valued fellowship
  - C. Boards and committees working toward acceptable solutions
  - D. System of finance stabilizing security
  - E. System of deeding property stabilizing growth
3. Creates Educational System
4. Awakens from Ultra Conservatism—Church Exclusiveness
5. Assumes Leadership in Interdenominational Associations.



# Maryland, Delaware, D. C.

## Camp Meeting

By W. H. Dean

THE BEAUTIFUL campground of the Churches of God in Maryland, Delaware, and D.C., seemed to be extending a welcome as ministers and delegates began to gather for the opening service of the 1961 State Camp Meeting and Convention. The week of July 17-23 was to be recorded as the time of a great, holy convocation for the attendants. The observer was immediately aware that much time and energy had been expended in preparation for this camp meeting.

Gathering in the modern tabernacle, we were greeted by a huge "Diamond Jubilee" sign. The Reverend Leon Ellis led the congregation in singing the camp meeting theme song, "Jesus Saves"; the Reverend W. E. Tull led the devotions, after which he introduced our esteemed state overseer, the Reverend W. J. Brown, who, in turn, read the Biblical theme of the camp meeting from 1 Corinthians 2:2, "For I determined not to know any thing among you, save Jesus Christ, and him crucified." Brother and Sister Phillips sang, "I Had a Vision of Jesus," and the camp meeting became a reality.

The state overseer, with his council, must have been led by the Spirit of God in the selection of guest speakers. Both the Bible teacher and the evangelist are former state overseers of our territory; and, being men of great experience, they blessed our lives daily with their affluent ministries. The Reverend D. C. Boatwright, pastor of the East Chattanooga, Tennessee, Church of God, preached three nights on "The Kind of Revival We Need." His message was interrupted the first night by a physical cloudburst and the second evening by a spiritual cloudburst. How the Lord did move! The evangelistic services seemed to have climaxed the activities of the entire day as the evangelist preached from such subjects as "How to Receive the Baptism of the Holy Ghost," "Faith Is the Evidence of Things Not Seen," "What It Costs Not to Be a Christian," and "A Dispensation Closes." Conviction

and a hungering for the blessings of God were evidenced as scores lined the altar for prayer. Only God knows how many received salvation, sanctification, the Holy Ghost Baptism and healing, but we rejoice in Him for every blessing.

Equally effective was the teaching ministry of the Reverend Paul H. Walker, overseer of the Dakotas. He blessed our lives daily as he drew interesting and inspiring anecdotes and illustrations from his great reservoir of personal experiences, many of which occurred on the eastern shore of Maryland during his early ministry. In his most efficient manner, he capably taught on such subjects as "The Church," "What Is Man?" and "The Responsibility of the Pastor and Church to Each Other."

Not to be forgotten were the designated periods of prayer and consecration. Numbers were faithful in attending the early morning prayer sessions which served to season our hearts for the events of the day. Also rewarding was the time delegated to prayer in the afternoon service.

Youth day, under the direction of the Reverend E. M. Abbott, State Sunday School and Youth Director, was packed with worthwhile activities. After listening to a group of teen-agers discuss in a forum, "What's Your Center of Attraction?" we anxiously waited to see who would emerge as champion in the Del-Mar-Va Bible quiz finals. The honor went to Roberta Cook when she tallied more points than her competitors. Also, the "Youth Wants to Know" panel was a highlight. This featured very pertinent questions by a group of youth, with answers from a group of experienced ministers. The camp meeting children's church accounted for its activities by pantomiming the parable of the sower in Matthew 13. The Y.P.E. award of the year went to Juanita Donovan of Milford, Delaware; the Sunday School Superintendent award to Paul Smith of Chase, Maryland; the Sunday School Teacher award to Doris Tull of Milford, Delaware;

and the District Youth Director award to Jerome Mueller of the Milford district. The Wilmington, Delaware, Church won the Y.P.E. enlargement award, and the Capitol Heights, Maryland, Church won the Sunday School enlargement award.

Our special guests included the Reverends A. M. Phillips, General Secretary-Treasurer; L. H. Aultman, Executive Missions Secretary; Cecil B. Knight, National Sunday School and Youth Director; Ray H. Hughes, President of Lee College and National Radio Speaker; E. C. Christenbury, Assistant Superintendent of the Church of God Home for Children; E. C. Thomas, Publishing House Business Manager; Lewis J. Willis, *Lighted Pathway* Editor and Director of Sunday School literature; Harry Correll, pastor of the National Pentecostal Holiness Church, Washington, D. C.; H. H. Valentine, pastor of the Pentecostal Holiness Church, Baltimore; Gilbert Dean, overseer of the Pentecostal Holiness Church in Maryland; and Floyd Robertson, Executive Secretary, N.A.E. Commission on Chaplains, Washington, D.C. These brethren gave an account of themselves and their work in sermons and reports. A number of them blessed us with their great messages. Also among our guests were the Reverends J. B. Ellis, Jr., Tampa, Florida; Henry Stoppe, overseer of New Jersey; Frank Singo, pastor of Niagara, N. Y.; Maurice Justice, Pennsylvania; Lewis Daughenbaugh, New Jersey; J. Melton Griffin, American Bible Society; F. W. Goff, overseer of Ohio; R. E. Crowley, Ohio; Paul Jones, Ohio; and E. N. Wright, Pennsylvania. We were also privileged to have Mrs. Paul H. Walker, Mrs. D. C. Boatwright, Mrs. A. M. Phillips, and Mrs. E. C. Christenbury with us, as well as the Church of God Home for Children's Sun-tone Trio. Suffice it to say, however, that the greatest of our guests was the Holy Spirit, for without His presence, all would have been a farce.

Thanks be unto God for the blessings of the 1961 Maryland, Delaware, and D. C. Camp Meeting, and thanks to each visitor, state minister, lay member and committee which helped to make it possible.



# Oregon Camp Meeting, 1961

By John D. Nichols

THE STATE of Oregon has just completed its first camp meeting. It was held at the Albany, Oregon, Church of God.

There was no doubt in the minds of those attending that this was a well-rounded camp meeting—spiritual, informative, productive, with great interest from the first night until the last “Amen” on Sunday.

Our camp meeting speakers were at their best. Night after night, Jack Drake (Carlsbad, New Mexico) was mightily anointed. Twenty-five were saved, 20 sanctified, 18 filled with the Holy Ghost, and 14 baptized in water. Dan Drake (Pomona, California) taught a good number every morning (70-200) as he dealt with such subjects as “Why Do Christians Suffer?”, “The Marriage Problem of Today,” “The Stand of the Church of God,” and other interesting subjects.

Our visiting speakers, Leo Smith of Seattle Washington, Sterling March of Pasco, Washington, along with our state men, were used won-

derfully of the Lord to bless our camp meeting.

The L.W.W.B. program was very inspiring, and Sister J. H. Arnett did a wonderful job in presenting their program.

Brother Wade H. Horton, Assistant General Overseer, brought a great message Saturday morning. He made it clear to our hearts that we need some Elijahs to stem the tide, and that the fire can and will still fall today and bring restoration to many hungry hearts. That night the fire fell as Sister Childers (South America) sang, “Ship Ahoy.” There was no preaching on this night; and, when the glory had lifted (after midnight), 14 had received the Holy Ghost, and several had been saved and healed.

This was the greatest move of God’s power that many had ever been privileged to witness. “I have never seen a greater service” was the common report.

Sunday morning we attended a wonderful missions service. How Brother Horton preached that

morning! Every heart that had any love for the lost was stirred by the great message. With no prolonged pleas, in ten minutes \$1,500 was raised for missions, \$500.00 cash and \$1,000.00 pledged, to be paid within a month.

As State Overseer, I want to thank all the committees and their chairmen for a job well done. Thanks to Brother Melvin Drake (Music Chairman) for organizing the music and being on the job in every service.

To the laity of Oregon, my love to you, because you were there whenever the doors were open; you sang with all your heart; you obeyed the leading of the Holy Ghost; you gave generously every-time a need was presented (\$400.00 in the floor offerings) and helped raise the largest missions offering ever given in Oregon—\$5,000!

Above all, we thank God that He smiled on us and sent a mighty move of His Spirit and exalted Jesus in our midst.

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## WYOMING CAMP MEETING REPORT

By Bill Webb

WHO SAID, “Give me the good old days?” We here in Wyoming are still rejoicing over the God-sent Holy Ghost-inspired camp meeting which convened at Torrington July 6, and climaxed at noon July 9. The windows of heaven were opened and showers of blessings rained down upon us in an unceasing torrential downpour of God’s wonderful love.

Under the able leadership of our beloved state overseer, Rev. C. W. Batson, we progressed from one service to another, experiencing richer and greater blessings from the Lord. Brother Batson has worked untiringly in Wyoming for the cause of Christ and the Church of God.

We were privileged to have with us Rev. and Mrs. A. M. Phillips. Brother Phillips preached two very

uplifting and inspiring sermons on “The Church.” His report on the Church’s progress was gladly received.

We shall never forget the anointed ministry of our night speaker, Rev. G. L. Waters, the overseer of Iowa. He preached from his heart, night after night, Spirit-filled messages truly sent from God. His final sermon on “The Second Coming of Christ” was very appropriate. It brought conviction down in waves, and souls fell at the altar in surrender to the Spirit.

God sent us a very apt Bible teacher from Lake Worth, Florida, Rev. Louis H. Cross. He provided outlines of his lessons and taught us very thoroughly on “Holiness in Pentecost.” The study made us realize as never before the necessity of maintaining the standard

of sanctification unto holiness in this crucial and sinful time.

The missions representative, Rev. A. W. Brummett, touched our hearts and brought tears to our eyes with his moving message on missions. It made us see the pitifulness and hear the cries of the heathen.

We were glad to have with us Rev. and Mrs. T. Hill, overseer of Nebraska. He preached a very timely message which blessed us all.

All in all, it was a very successful meeting—thanks to our overseer, guest speakers, home state pastors and members. Above all though, we thank God for the Christ-like sense of unity, and the fact that every message and song conveyed the feeling that the angels of heaven were in our midst.

# Remember When?



## Man and Missions

*Old Timers, and Not-so-old Timers will enjoy seeing these photographs again. Can you tell when?*

*Top: Earl P. Paulk, Sr., was chairman of the Missions Board. Standing are W. E. Johnson, S. E. Jennings, D. A. Biggs, T. R. Morse, A. M. Phillips. Seated are J. H. Walker, Sr., and Wade H. Horton who was Field Representative. Paul H. Walker was Executive Secretary and Ruth (Kinsolving) Johnson was the office secretary.*

*Left: M. P. Cross, as Executive Secretary, made many trips for the Missions Department.*

*Lower left: Brother and Sister Furman were pioneers in Guatemala.*

*Center: David Lemons (and family) built a Bible School in Jamaica.*

*Below: Johnnie Owens collected hundreds of boxes of clothing and began financial drives for memorial churches.*





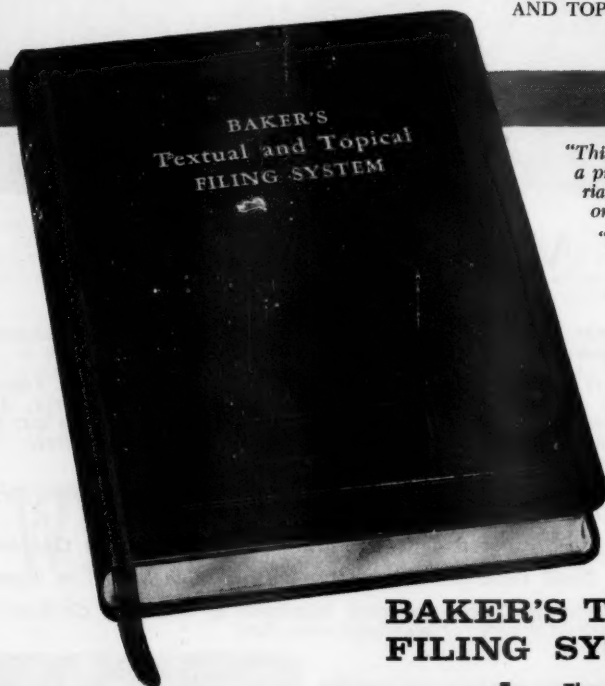
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## reports

### New Church Set in Order in Staunton, Virginia

STAUNTON, Va.—A new Church of God was set in order on May 21, 1961, with H. M. Burchett and James L. Slay officiating. It is located just outside Middlebrook, Virginia, and is on the Staunton District. The pastor is J. R. Collins of Staunton, Virginia.

The state overseer, James L. Slay, was especially anointed of God to read and explain the *Minutes* of the doctrine of the Church. When opportunity to unite with the church was given, ten came forward.

We are praying that God will continue to bless and that many more will be added to the church.

—John W. Samples, reporter

### Winston-Salem Especially Blessed

WINSTON-SALEM, N. C.—We, the Winston-Salem Church of God, feel that we could never find the correct words to describe the many blessings God has poured out upon His church since Christmas.

First, we want to praise God for our wonderful pastor. It has been through his yielding himself completely to God that God has poured out these blessings upon us. We are thankful for his obedience in preaching nothing but the whole truth and for his sincerity in seeking out lost souls and winning them to Christ. This has shown greatly in the spirit of our church, but we can also see the fast increase in our number, as our membership has doubled since Brother E. L. Moore began his pastoral work at our church. This is despite the fact that some of the members left the Waightown Street Church and organized the North Winston division of the Church of God. We truly feel we have been blessed by God when He sent Brother Moore and his family to

our church. Brother Moore has also been responsible for remodeling our church, paying off the church's indebtedness, and building an \$18,000 parsonage on the street directly behind the church.

We thank God for our increase in number; but most important, we are grateful for the spiritual blessings as different members yield to the Holy Ghost in each service. We, as servants of God, have rejoiced as someone has been saved, sanctified, or received the Holy Ghost in every service (except two or three) since Christmas. Also, we have been drawn closer to God, while others have shouted the victory in such ways as the Holy Ghost directed as He took complete charge of the service and we had no preaching.

As we look back on these services, we can see and feel the love of God channeled toward us through the members of our church. We, together, praise God for His many blessings and look forward to many more as we strive together in serving Him.

—Dixie Taylor, reporter

### Hard Work Rewarded at Northside Church



ATLANTA, Ga.—The Northside Church of God in Atlanta, Georgia, is thankful to be able to report that the Sunday School is growing. For the first time, but definitely not the last, we averaged 125 and had our name in the July *Lighted Pathway*.

Contests, visiting, and most important, prayer have been our help. One of the contests that we had was for a Sunday School king and queen. The pastor, Rev. David C. McBrayer, and the Sunday School workers nominated the candidates. Those chosen to run were Betty Jo Griffin, Jimmy Greengrass (Juniors); Brenda Land, Charles Stone (Intermediates); Margie Jones and Marshall Harrison (Young Peoples' Class).

From the very beginning it was

a very close race between Betty Jo and Brenda as can be seen from the results of the contest. At the end of the four-week campaign, the results were as follows: Brenda Land—2,705; Betty Jo Griffin—2,615; Charles Stone—645.

Each vote was one cent; therefore, we received enough net profit to make a part-payment on our new folding door in the Junior Department. The junior girls have given their room to the intermediates (a thriving, new department of our Sunday School), and we are sharing the junior boys' room until we get our divider.

For their hard work during the contest, the two queens and the king were surprised with an all expense-paid trip to the Georgia Youth Camp.



# testimonies

## Healed of Toothache

HUNTSVILLE, Ala.—I would like to praise the Lord for His wonderful healing power. I promised the Lord if He would heal me of a severe toothache, I would send my testimony to the *Evangel*. Praise God, He did! I laid the *Evangel* on my jaw and prayed. I was healed instantly.

I would like for each and everyone to pray for me and for my husband who is a drunkard. Pray that God will make him see the light before it is too late. Also pray for the healing of my mother-in-law.

—Mrs. R. Derting

## Broken Collarbone Mended

PEORIA, Ill.—Praise the Lord for His wonderful healing power! My wife and I are the parents of ten children. Since we received salvation in 1952, we have trusted the Lord for all of our healing. Many times He has healed us of maladies from minor headaches to serious diseases and afflictions, but I want to testify to the outstanding healing of our son.

Jesus is the same yesterday, today, and forever. Praise God! He said, "I change not," and He certainly is the same.

On June 2 we were at some friends' house for supper. Bruce, our oldest boy, had our little son, Timothy, on his back riding him in the yard and stepped in a hole and fell with him. In the fall, Tim's collarbone was broken. We just thought the jar made him sick and didn't pay too much attention to him. This was on a Friday evening. Monday, as I was dressing him, he whimpered when I went to raise his little arm and I noticed his shoulder was blue; and when I pressed lightly on the bone, I could feel the ends grit together. I called my wife and children, told them what I had discovered, and we prayed. Our church here in Peoria was in a revival at the time with Brother Keller. The next eve-

ning, Tuesday, we went to church, and I told Brother Keller what had happened. He told us to bring him forward. He had the church stand, lift their hands and pray. Brother Keller and Brother Epps, our pastor, laid hands on Tim and prayed, and God wonderfully healed him. Oh, hallelujah! We are serving a wonderful God. His Word is true and will endure to the end. Oh, praise His wonderful, wonderful Name! Immediately after church Tim wanted to shake hands with everyone with that arm and has used it ever since.

—Every Melvin

## Bronchial Pneumonia Cured

OVETT, Miss.—Some time ago I promised God I would write my testimony to the *Evangel*. I contracted the flu and became increasingly worse until it developed into pneumonia. The pneumonia left me with a cough which developed into bronchial pneumonia. Doctors could not seem to help me. But God could and did! Praise the Lord!

I thank and praise Him for healing me of bronchial pneumonia!

—Your Christian Friend and Sister in Christ.

## Healed of Arthritis, Low Blood and Heart Trouble

BRISTOL, Va.—I want to thank and praise the Lord for His healing power. I had been ill eleven months with arthritis, low blood and heart trouble. A sister in Christ became burdened for my healing. She made a bed in the back seat of her car and took me to Dubber, Virginia, where Brother Dickerson, from Elizabethton, was holding a revival for Brother W. C. Evoy. They prayed for me and the Lord healed me. There is nothing so wonderful as the power of God. Praise His Name!

—Mrs. W. E. Shankel

## Has Trusted God for Five Years

WINTER HAVEN, Fla.—I want to thank and praise the Lord for the many times He has healed my body. And I want to thank all the people who have prayed for me from time to time.

About eight weeks ago, I was very sick and discouraged. Brother and Sister Duncan came and prayed with me, and the Lord touched me. In about a week I was able to be back at my housework.

About three weeks ago I developed some kind of kidney trouble, and I thought I was going to die. For nearly forty hours, I was in such pain that I could hardly get up and down. I was completely exhausted, but I could not rest. The church people prayed for me, and the Lord "raised me up." Praise His Name!

I have been trusting the Lord for about five years now; He has been so good to me. I am a member of the Rifle Range, Florida, Church of God. Pray for my children who are still in sin.

—A Sister in Christ

## Haskin Disease Healed



GLOSTER, Miss.—Brother Rayford Whittington had haskin disease. He could hardly eat and was losing weight all the time. One night at our church, he was prayed for and God wonderfully healed him. Now he can eat anything and has gained much weight. We give God all the praise. We hope this will help others to know that if they believe in God, He can and will heal all manner of disease.

—Mrs. Thelma McManus





### Eight Churches Seek WCC Membership

GENEVA, Switzerland (EP)—Already on the World Council of Churches' agenda for its Third Assembly in New Delhi, India, Nov. 18-Dec. 6, 1961, is the consideration of applications by eight church groups for membership. They include the Russian Orthodox Church; the Moravian Church of the West Cape Province, South Africa; the Presbyterian Church in Trinidad; the Union of Baptist Churches of the Cameroun; United Church of Central Africa in Rhodesia; Iglesia Pentecostal de Chile; Mission Iglesia Pentecostal in Chile; and Eglise Evangelique de Nouvelle Calédonie et aux Iles Loyauté (New Caledonia).

### U. S. Divorce Rate Doubles Population Growth Pace

WASHINGTON, D.C. (EP)—The number of divorced persons in the United States increased between 1950 and 1960 at a rate twice as fast as that of population growth, the U.S. Census Bureau reported here.

It said that the 1960 census showed a record number of divorced persons.

Persons 14 years of age or older in the population totaled 126,276,000, an increase of 12.6 per cent, census statistics indicated. The number of divorced persons found in this group numbered 3,152,320, an increase of 694,941, or 28.3 per cent over the 1950 census.

### Church Stewardship: Nazarenes Rate No. 1

The Church of the Nazarene currently is ranked No. 1 in per capita giving among American Protestant denominations with membership of 100,000 or more.

The 1961-62 annual booklet, *Stewardship Facts*, published by the National Council of Churches

of Christ in the U.S.A. shows the first ten in the listing as:

Church of the Nazarene	\$135.51
Church of God (Anderson, Ind.)	104.51
Reformed Church in America	103.23
Presbyterian: U.S.	99.42
Lutheran: Missouri Synod	93.89
Presbyterian: United, U.S.A.	82.30
Evangelical and Reformed	80.92
Lutheran: Augustana	76.97
Lutheran: American	73.52
Congregational Christian	71.12

The Seventh-day Adventist denomination, which was rated No. 1 in the 1960-61 Stewardship booklet, is not listed in the current booklet. The Nazarene Church was second in the 1960-61 rating. (EP)

### Evangelicals Prepare for Theological Dialogue

WHEATON, ILL. (CNS) — The formation of a new study committee on current theological trends was announced here by the National Association of Evangelicals.

Appointed to serve as chairman of the committee is Dr. Merrill C. Tenney, dean of the graduate school at Wheaton College, Wheaton, Ill.

"The purpose of this study group," Dr. Tenney said, "is not to formulate a new creed, but to mark out areas of the Christian faith that are relevant to the problems of our time. Furthermore, we seek to promote a constructive study of the Bible so that we may have its basic principles to guide us in a time of spiritual confusion and moral crisis."

Dr. George L. Ford, executive director of NAE, said, regarding the appointment: "Dr. Merrill Tenney is recognized across the theological world as a man of stature. His position as chairman of this study committee means that this theological dialogue will be carried on from the positive standpoint of faith in the Bible as the Word of God rather than on the negative basis of doubt regarding the validity of the Bible."

Dr. Ford indicated that the other members of the committee—expected to number about twenty—will be announced shortly. They will be selected from the various fields of Christian activity, he said.

The specific task of the committee, which is expected to have its first meeting in the fall, will be to explore and define the points of theology to be studied and to show how they apply to contemporary problems. The establishment of the study group was authorized by the NAE at its recent convention in Grand Rapids.

(Charles W. Conn, of the Church of God, has been chosen as a member of this important committee.)

### 116 Protestants Martyred in Columbia During Last Thirteen Years

SAN JOSE, Costa Rica (CNS)—"Thirteen years of religious persecution in Colombia have resulted in an appalling total of 116 Protestant Christians martyred because of their religious faith, 65 Protestant churches and chapels destroyed by fire or dynamite, and over 200 Protestant day schools closed," says Presbyterian Missionary James E. Goff, director of a Presbyterian school for boys in Barranquilla, Colombia.

Goff, in the lead article of the May-June *Latin America Evangelist* magazine, published here by the Latin America Mission, says that although persecution has diminished since 1958, its roots of hatred and its pseudo-legal basis have never been removed.

A change in the political climate, he warns, "could produce another

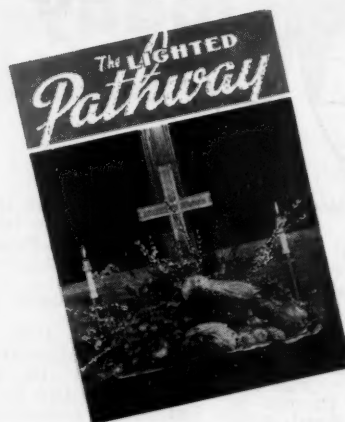
blood bath for the Lord's people." In spite of the persecution, Protestant church membership in Colombia has increased more than two-and-a-half times in the past seven years.

Goff, whose duties as information secretary of Colombia's Evangelical Confederation are to investigate and report cases of persecution, says, "A new attitude on the part of the Roman Catholic hierarchy, plus positive action in defense of freedom by the Colombian government, could change the picture almost overnight."

He says continued harassment of Colombian Protestants is supported by highly discriminatory acts of the Colombia government, including two treaties with the Vatican and a set of executive orders.

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